Responsibilities for Modern Youth

JOSEPH K. HART

A GENERATION of young people suffering the moral defeat that inevitably comes of a lack of moral responsibilities is almost something new under the sun. Only once before, in Athens, something similar happened, with the result that Athenian civilization declined into darkness and eventual death. Through ten thousand generations of primitive living, no such problem had arisen. Children grew up with their parents. From the first they shared the family and group activities; they took on a sense of responsibility and developed with the very air they breathed habits that could meet such demands. If in all, or nearly all, past ages there was any such problem, it was that children were weighed down, too early, with too much responsibility.

In this modern world, with our growth of conscience, we have undertaken the task of rescuing children from this ancient heritage. But the fact that in most of the past, and even still today, many children feel all too early the "shades of the prison house begin to close" upon them, should not be permitted to blind our eyes to a still more serious fact. Millions of children and young people are growing up today under conditions that deny them any chance for a realistic moral experience. This modern world is an adult's world. It is made up of finished things. It is no accident that children are less and less wanted—at least in apartment houses and the like; there is really no adequate place for them. Never before was there a world in which children could have so many things given to them. Never before a world in which there was so little opportunity for them to do things with their own hands, to share imitatively and educationally in the vital activities by means of which the family makes its living, to feel the play of neighborhood and community interests and controls, to catch the dawning of a moral feeling from thus sharing in the moral activities of their world.

Wealth may shower gifts upon children world without end, but there are some things which cannot be given to children—or to adults either, for that matter. Among these are education and a sense of moral responsibility. These can never be given. They can be achieved by the individual, himself, alone; they must be so achieved if the individual is ever to know them. Here is something the modern world must learn if it is to avoid going the way Greece went, but this is something the modern world is now in no mood to learn. We have wealth (or we did have it three years ago, and if all goes well we hope we shall soon have it again). And wealth can purchase what it desires, or so we believe. Cannot we buy the best educations going for our children? And can't we get them taught morality in schools? The fault is not in us, or in our ways of living. The fault, we say, is in our schools and our teachers, especially in all this modern pedagogy, with its fads, fancies and sugar-coated pellets of learning. Any fool knows this.

That's true. Any fool knows it, but wise men and women know better. Educations cannot be bought, even if diplomas can. Moral responsibilities cannot be handed over to others, even though "jobs" can be got by pull and nepotism.

Probably the most profound fallacy of the modern world is its assumption that education and moral responsibility are matters that can be handled effectively in schools. Schoolmen, anxious for their own prestige, eagerly accept the assumption in public and then spend much time in private complaining about the failure of the family and community to "cooperate." The simple fact is, of course, that both education and moral responsibility are functions of real experience, and real-world

experience is not often found in school houses.

Here is the moral and educational task which the modern world must clearly see. Education and living were once identical. Both went on in the human community within which children and adults, often of three or even four generations together, lived, grew, played, worked, suffered, enjoyed, learned, grew up and "carried on" generally. If there was a school, it was right in the community. The teacher was probably a member of the community, and the time spent at school was but a small fraction of the total hours of childhood and youth. The school, even then, did not *educate;* it merely did some things the families could not do so well. All its works and ways were subject to the continuous criticism of the family and the neighborhood in which the real education of the child went on —in play and work and sharing, in the dawning sense of social duties and responsibilities, in coming to understand the intimate relationships between sowing and reaping, in finding out that Nature cannot, on the whole, be hoodwinked or trifled with. It was a hard road to understanding, but the human race has, in general, never been able to learn anything important on any other road.

Most of that intimate community life is gone today, and with it has passed most of the older education and practically all the older sense of moral responsibility. Now adults go their ways to their factories and offices and clubs, which are not places for children at all, and children go their ways to schools which are—goodness knows—not places for adults. Schools have reality of their own, but their reality is not that of the adult world.

Irresponsible Adults

All parents know this. But to admit it and act upon it intelligently would be probably not only enormously disrupting, but largely impossible. Most parents don't care enough about the matter to take the trouble. Many feel that they pay taxes to provide "good" schools, and no matter what the fate of the children, the school must take the responsibility for the future. The school is overeager to be thought important. It accepts this responsibility, but it cannot fulfill the obligation it assumes. Moreover, if it could fulfill it, the results would be incredibly unintelligent and immoral.

No! However much we may want to do so, this adult generation cannot escape the fate of all past generations. Our own personal and emotional lives must be shared with our children, or they will grow up intellectually precocious and morally sterile. We can't lay down moral maxims for them, while we break all those maxims ourselves. We can't set up artificial ranges of habit for them, while we refuse to observe the very fundamentals of those habits ourselves. We can't give them "religion" or "morality" out of books and institutions that we deny. If we want modern youth to have real education and to develop responsibilities, we shall have to make a world within which such education and such responsibilities are parts of our own actual experiences.

Practice Is Harder than Preaching

In general we have not the slightest will or desire to do these things. Life for us adults is too sweet—in our own areas of responsibility. We prefer to write moral essays for children and youth; we enjoy scolding them, now and then; we preach at them; we make laws and regulations to harass them and hem them in. But we have small intention, at present, of making a world within which they and we, together, can find and develop the realities of a moral life.

Some parents are hoping that the so-called "progressive" schools will be able to succeed, even though the public schools seem doomed to failure in this task of education for moral living. But, calling a school progressive solves no modern social problems. Children in progressive schools often have greater freedom to act "on their own," but this acting may result in nothing ultimately positive or valuable.

The world is here. It was here before anyone now living was born, and it will be here long after all now living have passed to the great silence. Moral character does not develop in a vacuum; it does not come of acting "on one's own," without regard to the conditions of action. Moral character is achieved within the world of social realities. Its test is ability to act intelligently and creatively in the world of men and affairs. The public school is, on the whole, an institutional escape from reality—where children read and talk about experiences, but never have them. The progressive school is often a private escape from reality, where children are stimulated to have experiences that will be largely irrelevant, or even obstructive in the world in which they will have to spend their mature years.

In short, then, there seems to be no easy road to morality or moral responsibility for youth in this modern world. Neither school, nor church, nor family, nor neighborhood, in its modern form, provides realistic opportunity for moral develop-

ment—of the sort that seems to promise effective adult character for the stressful years that loom ahead of us. Morality is not a side issue; it is life itself. It is not a set of intellectualisms which can be put into books and learned in schools; it is emotion and action, instinct and will, the fever in the blood and the strong desire that blows as the wind blows. And nothing but the whole of life can release these profounder aspects of morality. Nothing but the whole of life can make them seem real or worth working for, and nothing but the wholeness of a community can provide the forms, the sympathies and rigorous conditions within which these heady energies can retain their vitality and still get the discipline that can shape them to the uses of life and the world.

Doubtless, this is a hard answer to the question of moral responsibilities for modern youth. I should have been glad to make the answer easier if that had been possible. But, as nearly as I can see, to answer anything less easy than life itself would be a trifling with the verities. Modern youth will respond, even to these hard matters, when the adult world becomes willing and able to disturb its own ease sufficiently to attempt to provide the conditions which will make education genuine and morality real. Until such time, we need not greatly wonder if youth, and even childhood, takes its education lightly and its responsibilities easily. In all the ages, as I have pointed out, youth has taken its education and its morality from its elders; and that truth will not fail, even in this chaotic and apparently superficial generation.

Our children are likely to give us exactly what we provide for them. If we want them to have a better world, we shall most likely have to go at least half way in providing it for them and for ourselves.

Taking the Initiative

Duties—personal, social, civic—are real to a child only when they grow out of his own maturing experience.

GRACE ROTZEL

RESPONSIBILITY is a heavy word to associate with childhood. It suggests sober, thoughtful, cautious maturity, while the very substance of childhood is gay, carefree, capricious living. A thoroughly responsible child, in the mature sense of the word, is usually a pathetic spectacle. The eleven-year-old who takes care of the younger children while mother works may be a heroine, but she is to be pitied nevertheless. She had to give up her carefree existence too early. Even though she is very capable, the strain is more than she ought to bear, and may easily result in a breakdown at twenty. On the other hand, children who have nothing required of them and whose every want is supplied may arrive at adolescence, not with a broken-down physique, but with a broken-down morale. They have had no experience in curbing their antisocial impulses and desires and are quite unable to meet the world. The problem for parents and teachers is how to balance the amount of freedom and discipline for their children, so that strong bodies and stalwart spirits shall result.

One of the first things to remember is that the child is not a little adult, and that he must not be expected to assume the responsibilities of an adult. Everyone knows that intellectually. Physicians and psychologists have been telling us that for the last thirty years. We do generally recognize that a baby is a different kind of animal and give him a special kind of treatment. But when he puts off his baby clothes and is able to make his way in a crowd of grown people we seem to expect mature action of him. Down in our hearts we want a perfect little gentleman or little lady and we only remember what the psychologists have said when he suddenly breaks loose and acts like a child. Then we remember that children will be children. And with a sigh of relief we fall back upon the new education and use it as an excuse for what we really believe to be reprehensible conduct. It probably was reprehensible conduct—of the adult in charge. And we go right on talking about psychology and continuing to work for a little gentleman and a little lady. A mother told me recently that she was very much mortified by her son's behavior. Son was four. He had a little friend, aged three, come to see him, and he actually

bit her. He quarreled with her the whole time. Now why should anyone be mortified over that kind of behavior? He was reacting naturally. Quarreling is one of the ways children get acquainted. It is quite as common a method as playing sweetly together. That is no sign that he does not like her. Violent shoves, slaps and bites are his way of getting a sensation of her. It is the parent's business to see that no one gets hurt, seriously so; but he need not be mortified. That would be assuming that a child is on an adult plane and can be judged by adult standards.

Telling a child what to do is only part of it. Knowing is no surety of doing on the part of a ten-year-old. In the very nature of his bodily development he is a bundle of fleeting whims and fancies. The rapid changes that he undergoes in the process of growth make him unstable. It is unreasonable to expect responsible mature action from him. He can accept small responsibilities if he has the support of someone who helps him to remember. It is the duty of the parent to fix the environment so that the right reaction will be possible. I have known a mother to feel that her whole duty was done when she called her child to her, reminded him that he had an abscessed ear, and told him not to go swimming. Then she went shopping—and the boy went swimming. It wasn't a sign of depravity that he went swimming. He reacted to the immediate environment, which in this case was "the gang." If the parent can only realize that the child has not yet grown the machinery to make a strong will power, and that he reacts to immediate stimuli rather than remote, he will not expect too much in the way of responsibility.

Learning Freedom through Security

Because childhood is a time of emotional and physical instability, the child needs the support of routines, balanced by freedom to initiate a great deal of his activity. It is only fair to him to let him learn early to conform to certain necessary customs of family life. If one has ever known a child whose freedom consists in being allowed to debate every step of the day's activities, such as eating, going to bed, bathing, he knows what an exhausting process it is and that it is an unkind parent who allows it. But just as conformity is necessary in these minor details of living, so is freedom necessary in making decisions and in taking a share in family life. If the child is really a part of the family, he contributes something on his own initiative for himself and for the others. He has access to the family shop and entertains himself for hours making toy airplanes. Possibly he becomes ambitious and decides to make a sandbox for the baby. But supposing in the middle of it he grows tired and leaves? Shouldn't he be made to finish it? Parents have been known to take the loss of interest in a thing begun as a sign of a scatter brained child and to become very long faced and disciplinary if he doesn't finish what he begins. The question is, "Is it as serious as that, and what is the remedy?"

A Discreet, but Helping Hand

The thing may have required more strength than he had to put into it. He didn't realize how hard it was going to be. What he needs, probably, is a little judicious helping. "Let's do it together. You really need another person to hold these boards while you nail." Even if he starts many things and does not finish them, it does not mean that he will always be like that. Perhaps he has very high standards and is not satisfied with his crude attempts, and possibly he may be learning more by many attempts than by one finished product. If repeated efforts end only in failure and the result is beginning to show in lack of confidence and concentration, then it is time for the parent to step in and give him the support that comes from direction.

For it must always be remembered that a child is an immature person, and as such is entitled to a period of being an individualist. He will grow out of that and gradually develop a social consciousness. Whitehead in his essay on "Freedom and Discipline" in *The Aims of Education* says that the first thirteen years of a child's life should be dominated by freedom. This stage is "a process of discovery, a process of becoming used to curious thoughts, of shaping questions, of seeking for answers, of devising new experiences, of noticing what happens as the result of new ventures." Unless this stage is allowed to run its course before the stage of precision is imposed, you get "inert knowledge without initiative, and at the worst you get contempt of ideas without knowledge." He does not mean that there shall be no discipline during that period, but discipline shall be subservient to freedom. It is obvious that in the realm of the spirit as well as of the mind, freedom should be predominant during the early years. It is possible to make a child very responsible, just as it is possible to make him a little encyclopedia of knowledge. But in both cases the result is likely to be a deadening of initiative. A child of my acquaintance had the experience at a very early age of being thrown on her own resources.

Upon the death of her mother, her father, eager to give his daughter a taste of every kind of experience, allowed her to make very important decisions. She selected her own clothes, in a large measure guided their manner of living, and was so thoroughly responsible that everyone remarked about it. However, at sixteen the reaction set in. She was abnormally eager for approval and asked direction for the most trivial things. When told to go ahead and do it her own way her answer was that she had had enough of that, what she needed was someone to tell her how. She had been made an adult before her time and the result was the arresting of her inner life.

The emphasis of modern education, then, is to prolong childhood rather than to shorten it, to see that this period be kept for childish activities so that a normal growth into maturity will follow. Unfortunately the world at large does not accept that point of view, or at least it is not organized on that basis. For every year there are more organizations for children to join, and all of them seem to have a plausible excuse for being. Those which exist for the purpose of using up children's excess energy in hiking and camping and doing the things that children naturally do, are very healthy; but all improving brotherhoods should be avoided. Children have no means of knowing or understanding economic conditions; hence it is advisable that they do not attempt to do anything about them. Junior Civic Leagues and Welfare Organizations are pernicious because they foster self-conscious goodness which is antisocial and therefore immoral, and because they plant an idea in the heads of the young that it is quite permissible to deal with subjects about which they know nothing. That bears bad fruit in later years.

One of the most important moral qualities that we covet for our young is sincerity. It is the result of unself-consciousness. A sincere child does not pose, neither does he accept unquestioningly ideas that he does not understand. If any organization helps him to grow in unself-consciousness and sincerity, it is valuable and should be encouraged. If it causes him to lose either of these qualities, no amount of other gain can compensate. Responsibilities come as a result of understanding; assuming them is a prerogative of increasing maturity.

Stick to Your Bush

The joy of the finished job is one which children need and delight to discover for themselves.

ROLLO G. REYNOLDS

WHEN I was a boy at school one of the favorite devices used by the teacher for character training was the giving of "memory gems" which taught moral lessons. School readers were full of selections and stories most of which taught a lesson. The last day of school was a veritable deluge of preachments in the form of poems recited and recitations delivered. One of these recitations which I remember was entitled, "Stick to Your Bush." Taking as its theme the familiar "berry-picking," by means of which the country boy earns his pocket money, it showed how the boy who flitted from place to place came home with his pail only half full while the lad who "stuck to his bush" was rewarded to overflowing. I have thought of that story many times as I have watched an activity program in a modern school with all its equipment. Activity is good in education. It is not only good, it is necessary. But if children are to get desirable outcomes from an activity, it must have a purpose; it must get somewhere. The modern school rightfully sets great store upon the attitudes and habits which it instills into its children. One desirable habit is the habit of seeing a thing through. There is a place in modern education for "the joy of the finished job." In an activity program which focuses itself upon the interests of the child, there is danger that fleeting and rapidly shifting interests will make for random and unfinished activities.

What is a finished job? When is it finished? No one can determine what a finished job is until he

has measured it by suitable standards. No one can determine when a job is finished until he has defined the purpose of the job. It is in the determination of standards and purposes that we who believe in activities as a means of education have far to go.

Johnny's Wagon

HERE is something we often see in a modern classroom. Johnny, six years old, in a first grade, during the free activity period, decides to make a wagon. If this activity is to be educative for the boy there must be a purpose or purposes behind the enterprise, reasons why he should use his school time in this manner. There are many justifiable purposes or reasons why building a wagon will contribute to Johnny's education. The first reason is because he wants to build a wagon. A wagon is his interest and if we can believe our philosophers and psychologists, interest is the self-starter for effort and effort is essential in carrying through any activity which is educative.

Another perfectly good reason is that building a wagon will contribute to the development of the boy's muscular control and coordination. He can saw, he can hammer, he can paint. He can acquire some skill in the operations. Again, wagon building will develop within the lad a sense of responsibility. He must get his tools and put them back again. He must store his craft from day to day as it is in the process of construction. He must be responsible for many many things. Then, too, this activity can build into the boy habits of safety. I recently heard a most eminent educator say that the very earliest education of a child ought to be concerned with habits of safety. How to carry on this enterprise with safety to himself and safety to his mates is surely a sound educational purpose.

Straight thinking is another essential quality which education purposes to develop in children. The building of a wagon can furnish much opportunity for straight thinking.

To some of us the acquisition of facts and knowledge is still a respectable aim. To learn how long six inches is, for example, can be acquired by building a wagon.

And so we might go on listing sound educational reasons and purposes for this particular activity. We should list these purposes, not that we may necessarily impose them upon the child, but that with them clearly in mind we may so direct the activity that as many good purposes as possible may be realized. This is fundamental in all real education. I know that in many schools and by many teachers these purposes are being recognized and some attempts are being made to list them. Examples of this can be found in *Curriculum Making in an Elementary School* and *Units of Work*, both publications of the Lincoln School of Teachers College. But these purposes or outcomes as they are called are listed too often after the fact. Perhaps this is the only possible method at first, but I trust that some day we shall be able to have at hand in the beginning the possibilities of an activity in outcomes, and that these possibilities will enable us as teachers more wisely to guide and control the work as it unfolds and progresses.

When is a job finished? When the purposes for which the job was initiated are accomplished. Whose purposes? The child's to be sure, but also the clearly defined purposes of the one who claims as a teacher to be educating that child. A good teacher not only follows the interests and purposes of children but creates within children new interests and purposes.

First of all then we need in an activity program to explore ahead of time all the possible purposes and desired outcomes. Not only the purposes and outcomes obvious to the child but also those known to be possible and desirable by the teacher. It is this planned fusion of interests that will turn a random, meaningless activity into a planned, purposeful experience directly contributing to a planned sensible education.

The Search for Values

I WISH also to present another angle to the question, "What is a finished job?" The answering of this question requires, I maintain, standards. We have determined standards in what are known as the formal school subjects. We have evolved scales and standard tests in arithmetic, spelling, composition and handwriting. The evaluation of the child's accomplishments in these skills is a much more accurate one than that which formerly prevailed.

Let us go back to Johnny's wagon. We said that one reason for building a wagon was his desire to do so. I believe that a desire to build a wagon is a good incentive, but I believe that the desire to build the best possible wagon that he can build is more than an incentive; it is a worthy purpose or reason for the activity. Do we know what the best possible wagon for Johnny is? Have we any standards to set before him as a goal? I be-

lieve we have few. We should have many. Not that we should standardize wagon building for first graders, but if it is desirable to have scales in handwriting, norms in arithmetic, why not standards for wagon building? Possibly more bad education than good will come from a wagon which doesn't measure up to the lad's possibilities. A job done may have some educative value, but a job well done has more. We must know what "jobs well done" are for first graders, fourth graders. We must develop standards for manipulative skills if we introduce them as real education.

In this whole activity program which is so new, teachers have branched out into realms hitherto not undertaken by classroom teachers. Manual skills of all kinds: sawing, hammering, measuring, painting, sewing, modeling and so on. To let a boy saw a board in the wrong way is not good education. To let a lad continue to drive nails crookedly is bad education. To allow girls to cut cloth wastefully and sew it up carelessly is worse than to deprive them of the use of cloth.

A teacher of an activity program needs more than pedagogy, more than knowledge of subject matter. She needs to know what good purposes will come from an activity, what standards she should set for it, and finally she must realize the real education of a job finished.

Laws to be Broken

ANNA W. M. WOLF

ROUTINE is a tool early devised by man to avoid cluttering his life with an infinity of choices. If each morning or evening we were faced with deciding which of the eight hours in the twenty-four we should work, which should be used for recreation and which for rest, it is doubtful whether we would successfully achieve any of these things. Even the "free-lance" worker, each for himself, probably imposes his own routine from an independently felt need for such economy. Routine thus conceived liberates us for the more important moments when choices are really crucial and may allow our minds free play, even as we elbow our way through subway crowds or wait for traffic signals at street corners. At its best, therefore, it provides additional opportunities for living.

In the good old relatively pioneer days of households of six children, parents, uncles, aunts and grandparents, people did the best they could with their manifold duties. Someone bathed the baby when she found time, and the mother fed the baby when the baby cried. The children were usually sent to school and later on in better homes the Saturday night bath became "routine." Meals were served at approximately the same hour, and if the children were not there, they were the losers, and their parents did not overly fret themselves. They were carried to bed when they dropped off of their own accord in the kitchen or sitting room. The system was not without its advantages. Despite spankings and scoldings there was ample scope for initiative and experience in such a home, and the children, living as they did in the midst of adult responsibilities and pre-occupations, learned the lessons of life itself instead of the artificial replicas which the modern, easeful world now contrives through its wealthy private schools as substitutes.

But the time came when Science, the god of all of us today since the old God is gone, reminded us severely of infant mortality and disease rates. Literature and the mental hygiene movement spoke of meager lives and thwarted spirits which had been left out of account in the struggle; "individuality" became the focus of attention. We began to hear of the "rights of each person to develop according to his potentialities," and only recently has there appeared an ever increasing concern with the need of reconciling the older ideals of "duty," the older opportunities for responsibilities with this newer all-pervading obsession.

In the field of child welfare the effort to meet the physical requirements of each baby as he came, resulted first in small families, and second in an enormous attention to routine almost religious in its observance. For only thus could the numerous cleansings and sterilizings, modifyings, pasteurizings, vaccinating, inoculating, testing, weighing, airing, exercising and clothing of the baby (to say nothing of its habit training—anti-thumbsucking, anti-wetting and so forth) all designed to produce the perfectly healthy, perfectly moral child—actually be squeezed into the meager time allotted. And

to tell us how, came Dr. Holt's book on *The Care and Feeding of Children,* which gave to parents the procedures for a thousand aberrations of the baby and a thousand more for the merely normal requirements of that imperial being. The book served and is serving thousands of mothers and babies. The medical advice was far in the vanguard of popular and even other professional knowledge and its tone, at once positive and cautious, played an enormous role in committing a whole people to the scientific care of infants.

And the cornerstone of this new faith was routine—routine absolute and sacrosanct. No longer did the mother trust to fate and common sense. The baby must be weighed every day. The baby's eyes, ears, mouth and nose must be swabbed each morning. The baby's bath must be of such and such degrees. Gone were the pacifiers and the cradles, and though mother-in-law might smile, the mother herself knew in her heart that only punishment awaited the transgressor.

Tempering the Letter of the Law

WHAT is the place of routine today, still wholly committed to hospital techniques as we are, and to homes where even the dogs have their specialists and their operations? There are signs, to be sure, that we are beginning to rub our eyes after a long dream of sanitation and to ask ourselves if our god cannot furnish us with an answer to the problems of the human spirit as well as of the human body. And along with such skepticism we naturally ask also what is the place of routine in the life of the infant and child. Wherein does it really serve; wherein and at what points may it deteriorate into a fetich? Young mothers today are warned that we may have to conclude that an infant's bladder habits should not be routinized too soon, and that too much emphasis and parental anxiety about the matter or the child's bowel training may produce stubborn, fussy and penurious adults. Now that certain theories about the origins of thumbsucking may bring back the pacifier, who knows but what the outlawed cradle is just around the corner, and when institution children are prescribed "an hour of loving each day" as well as orange juice, it may well be that those dangerous, doting kinfolk can have a place in the baby's life after all.

It would seem that despite these changes in details, however, the fundamental need for order and regularity in the life of the little child is still the most effective means to certain ends. The ends in question are the sense of security, both physical and emotional, which is the basis of right functioning for young and old—a sense of security which comes to the child who realizes dimly that food will come at regular intervals, that sleep comes in a warm bed, that a mother or nurse exists who inevitably comes to supply his wants. Later this routine entails thwarting also. It means that one goes to bed at a certain time whether one wants to or not, that one says please and thank you, that one goes outdoors for most of the morning, that one does not get dessert until the vegetables are eaten. But the very arbitrariness of certain do's and don'ts has a deep significance. It means not only a freeing of the child from a host of decisions with which no end is served by burdening him, for which he is too immature to see the reasons, and for which the experience of others can very well serve him. Routine—the means employed—in the end engenders that perception of the whole authority element in life, personified at first by the parents and later incorporated into the personality as conscience. It is thus that the inexorability of certain acts and what appears to the child as the taboo nature of certain others build into him, wholly independent of external punishment, the basic structure of that sense of right and wrong which must serve him throughout life. From such commonplace beginnings apparently is the fabric of the moral life woven, and sorely as we may need in later years a conscious modification of these "categorical imperatives," it is doubtful whether most of us could find our way through the problems which beset us without recourse to just such ancient attitudes.

Authority with Tolerance

IF these are deep psychological foundations from which the routine-authority element in the child's life derives its validity, it can still be overweighted, and as it is overweighted in the mind of the parent so is it in the life of the child. Routines we must have, but routines flexible enough to permit of the adjustment or the exception which hints of those alterations which the child himself should one day make for himself in the course of his own adjustments. The child's first experience of being allowed unexpectedly to stay up until eleven o'clock when bedtime is habitually at eight may conceivably pave the way for tolerance and flexibility in later years, for a perception that circumstances alter cases and that right and wrong are, in the last analysis, relative.

We all recall the account in Owen Wister's *The Virginian* of the party to which young and old for miles around were summoned. We remember how

parents brought their babies along and parked them, seventeen strong, in improvised berths in an adjoining room. Aside from a ridiculous incident in which a practical joke results in the exchange of infants, what the ultimate consequences were to the babies we are not told. That the parents had the time of their lives we are quite certain, so that that fact by itself must have been felt by the infants who react quickly to the moods of their mothers. Conscientious modern mothers decline dinner invitations and usually stay at home on the maid's night out when no substitute is available. I know of one, however, who profited by the technique used in *The Virginian* and took her nine-months-old baby with her to a friend's house and put him to sleep on a couch in the study. The baby slept—the mother danced. Maybe not all babies would have slept in strange surroundings. I suspect, however, that many would survive and indirectly benefit. This baby was awake all the way home in a taxi at three in the morning and playful in his crib later, but the damage, if any, was negligible and the benefit to the mother, great.

Evolution of an Eating Problem

Similarly in our zeal to routinize toward the recognition of authority and the establishment of good habits in the matter of eating we insist on regular hours, specified foods and certain standards of self-help. Vegetables are our particular fetich, and there is something like desperation in the heart of the mother whose child refuses his spinach for several days running. Knowing too, as the book says, that the child should "feed himself and the meal be quietly removed at the end of half an hour whether it is eaten or not," sometimes produces the very anxiety which such rules are intended to alleviate. I have found mothers much relieved on finding that an occasional spoonful fed by her, a story or a distraction at mealtime which served to get the last part of the meal down, was not the violation of sacred procedures which they had supposed, nor were they necessarily building in their child bad habits which would last throughout life. In short, we can least afford to deal in absolutes in the field of child training, and we must face the fact that parents should be able to modify rules and still preserve authority. Rules at best express only a very general truth. The artist with little children, the artist in any field, uses them as such but perceives the infinite variations which may be introduced without violation to the fundamental purpose.

Progressive education derives its inspiration from this belief that authority can exist and character be developed within a flexible routine. It is, of course, a far more difficult task to achieve and pedagogues accustomed to the beaten path shy away from the task with sundry "good reasons" as to why it cannot be done. But this, nevertheless, remains the essential task of education albeit it takes the artist among teachers to steer a course among the varying currents which beset him. I know of an "eccentric" college freshman with an adolescent contempt for facts who bucked the system of several colleges and universities in order to wangle the kind of education he had set his heart upon. The natural sciences failed to interest him —philosophy, literature, the classics were everything! Being well taught in philosophy he eventually discovered that it is hard to philosophize without a knowledge of lowly physical facts. Finally he ended by majoring in science and studying medicine. Thus whatever the rule may be as to the logical order of the curriculum, the psychological order may differ radically with individual temperament and prejudice.

There are many who feel that the ideas of "child psychology," "progressive education," the "ideas of the younger generation" and all that passes as "modern" are merely a wholesale granting of license to everyone to do as he pleases under all circumstances. This is a fundamental misconception.

In Search of the Ultimate

Without doubt this element is present—the element of an indiscriminate rejection of all authority as we know it. But already most of us look beyond this preliminary inconoclasm to the development of some method by which the will of the child himself can be enlisted on the side of order, cooperation, authority, in addition to those creative enterprises of self-expression which we covet for him. And there are also those of us who add a third step to this "rational" morality or possibly it is more accurate to describe it as the recapturing of an old conviction. That in addition, we all need somewhere within us a sense of the moral limit of our own ego, the recognition of the need of obedience to some set of forces, ourselves, yet not ourselves—call them taboos, if you will; I myself cannot doubt. "Laws are made to be broken" is a truism easily quoted. Yet it expresses the intuition about mankind that without both law and rebellion we cannot function—that we need our fetters as well as freedom.

Book Reviews

Looking at the World Today

The Education of the Whole Man. By L. P. Jacks. Harper and Bros., New York. 155 pp. 1931.

In a world of standardization and acceptance we welcome challenge, especially when it relates to one of our most standardized, most accepted institutions, and when the challenger is himself a part of that institution.

In twelve engaging and wise little essays the retiring Principal of Manchester New College, Oxford, questions our concept of education. His quarrel (if anything so tempered can be called such) is particularly with what he chooses to call the "disguised imperatives" of modern education and, indeed, of modern living. His plea is for a new spirit in education:

"We must take our own education in hand. And I suggest that we begin by schooling ourselves in the conception of the whole man, or, if you will, the whole woman, and never lose sight of him in his wholeness, from the first stage of his education as a child to the last stage as an adult. Let us get rid of patchwork conceptions and piecemeal practice; of the mind to be educated by one method, the character by another, the body by a third. . ."

Dr. Jacks has nevertheless a fervid belief in education, and in what it may be made to do for man. Education he sees as "the key industry of civilization"—a lifelong process looking toward the development of mind, body and spirit, opening up to each individual the possibilities of beauty, culture and fine living. The educative process, he says, must consider well spent leisure at least as important as efficient labor—must, in fact, recognize that there need be no sharp dividing line between these two sectors of our daily lives.

Especially refreshing and clear-visioned is the chapter on "Education and Sex," wherein he pleads for the integration of sex knowledge into the whole philosophy of living:

"Of all the methods of dealing with it known to me, the least likely to effect its purpose is that of making sex knowledge a set 'subject' of instruction to the young. Such a method would never have occurred to anybody in his senses were it not for the unfortunate idea that education is essentially an affair of 'subjects' to be dealt with one by one. . . The most important elements in human education can never be achieved by making them into 'subjects,' but only by indirection, and no educator understands his business until he has realized that the chief 'objects' at which he is aiming have no place in the list of 'subjects' in his timetable. Of this, next to religion, sex is the outstanding instance."

Dr. Jacks' criticism is never vapid and always constructive. The essays have about them an air of leisured reflection coupled with a humor and penetration that make them a sheer delight to the reader, whatever his connection with or interest in the educative process.

JOSETTE FRANK.

The Enduring Quest. By H. A. Overstreet. W. W. Norton & Co., New York. 283 pp. 1931.

The desire for a philosophy of life which will be consistent with the newer scientific findings is uppermost in the minds of many thinking people today. Professor Overstreet seeks to formulate such a philosophy in his book *The Enduring Quest.* He begins his task by tracing the changing conceptions of the physical universe from ancient days through the new discoveries of the physicists and biologists. He also considers the contributions that psychology has made to a better understanding of the "external world." Among other things, Professor Overstreet discusses the nature of reality; truth, beauty and goodness; love and God.

From a consideration of all of these, he draws the conclusion that every phase of the universe is a part of every other phase; that synthesis is the keynote. His philosophy of life is based not on the view of the universe which says that all energy tends to run down and that in the end, the universe will be "eternally dead," but on the view which claims that energy is constantly "creating out of itself new and more vital forms." He conceives of life as moving "away from ignorance, from ineffectiveness, from the futility of a mere repetitiveness. It is an enduring quest," he says, "for those truths that enable us to advance to a wider and more significant integration."

JANE LIKERT.

Study Group Department

CÉCILE PILPEL, Director
JOSETTE FRANK, Editor

This study material is presented for the use of interested individuals or groups having the topic of this issue on their regular programs. The study outline is based on the articles. Questions and discussion are taken from study group records.

PARENTS' QUESTIONS AND DISCUSSION

A three-year-old has never, since his weaning, shown any interest in food. He makes no attempt to feed himself, except to drink his milk. If someone feeds him he eats without protest. Should the parent continue to feed him?

THERE are some few children who really have neither interest in nor desire for food. Such children need the attention of a pediatrician. In such cases the adult will have to take responsibility for seeing that the child takes sufficient food, even though this involves feeding him for a while.

Rather than spend our efforts entirely on the feeding problem, it would be well, with this type of child, to put more emphasis on building up his physical energies. Vigorous play, happy contacts with other children, and stimulation of interest will make for greater mental and physical activity, and are therefore likely to result in an increased need and desire for food.

Any break or change in her daily routine greatly upsets a five-year-old girl. Only with the greatest difficulty can she be brought to sleep in a different room or to omit a detail of the daily program.

WHERE the child is so meticulous in the matter—feels almost a compulsion to follow routine procedures to such an extreme—it would seem desirable to study this child's behavior and its probable causes. Her fear of doing new things may indicate some deep seated difficulty; or it may be due merely to an insecurity she feels in stepping out of a life too well ordered by routine.

Parents often make the mistake of insisting upon routine to a degree that is out of all proportion to its purpose and duration. We have to think of the routines of a given age period as transitory, to be used only as long as they serve the purpose of getting certain daily functions done as expeditiously as possible. Such an attitude toward routine will make it much easier for children to accept deviations and revised routines when these seem desirable.

Should a boy of eight be able to dress himself and get ready for school without adult help? If he seems unable to do so, should he be helped?

NORMALLY, a child of eight is able to accomplish the mechanical processes of dressing, needing adult aid only in choosing the day's clothing. But we have to realize that at this age children are likely to be entirely uninterested both in the dressing process and in its results. Boys especially are indifferent to their appearance at this age, so that we cannot hope to enlist their interest on that score. Nor may we expect, at eight, any developed sense of responsibility in the matter. We have to allow also for differences of tempo—some children require more time than others to complete their dressing.

Sometimes there are environmental factors which are causing a resistance to dressing. Is the prospect of the school day in some way unpleasant? Is there a resistance to certain pressures or to a particular adult in the household? If the dependence extends also to other forms of self-help, one might suspect that some feeling of insecurity or inadequacy is motivating this clinging to a state of helplessness that demands protection and adult attention. It might be necessary to examine the whole situation with these possibilities in mind. Nevertheless, in view of the nature of the eight-year-old, the adult ought to be ready to give to the daily dressing process a cheering word and a reminder, and sometimes a helping hand.

A girl of seven was very anxious to have a canary, but soon began to neglect it, forgetting to feed it and attend to its cage. Should she be held to this responsibility?

At that age a child may surely be permitted to "forget" occasionally, and needs to be pleasantly reminded of her pet's needs. This "reminding" is the adult's responsibility but it must not be allowed to become nagging lest the child's interest in the pet degenerate into a feeling of annoyance at the chores involved. We have to realize also, that many of the child's interests are transitory, and that, in the course of time, she may outgrow her interest in the pet she wanted so much. Where this happens we can either dispose of the pet (with her consent, of course) or else care for it ourselves, with the child's occasional help. Our own demonstration of responsibility toward the pet will serve as a lesson in responsibility quite as effectively as would any preachments on the subject.

The elder of two brothers has always seemed able and willing to take responsibility—so much so that he takes over many of the responsibilities of the younger who slides out of them all too readily. How can this be handled?

In such situations both brothers need to be safeguarded—the one from exploitation and a too heavy burden of responsibility, the other from too easy evasion of what is his to do. The younger boy must be helped to accept responsibilities suited to his age and interests. It is important not to ask too much of him—not to measure our demands upon him by his brother's more ready acceptance. The older boy can be brought to see that his assumption of his brother's responsibilities will not profit the latter, but rather handicap him. Thoughtful parents will do well, too, to consider whether some sense of guilt or feeling of inferiority enters into the older boy's eagerness to be useful. Any such motivation should be carefully studied with a view to meeting his needs in more suitable ways.

Should a ten-year-old be expected to help in and about the house when his help is not absolutely needed?

There are several points of view from which this might be considered. There is the point of view, prevalent in a former generation, that it is "good for the soul" to have to do disagreeable things. More recently we have held that the child should do only those things which he finds interesting to do. Neither of these viewpoints seems wholly tenable here, for we have to think of the home not only as providing for the needs of its individual members, but also as their joint responsibility. Thus the child should have his small share in the home tasks, not on the basis of his interest in them, which is not always possible, nor yet as discipline for his soul; but as a matter of family cooperation. It is only by sharing the responsibilities of the home that he will come to have some idea of what is involved in housekeeping and homemaking. The particular task can be varied from week to week to mitigate monotony; and our expectations as to quality in the performance of the task must be graded as the child grows older.

A girl of thirteen is often surly and undependable when she is expected to dress and take care of her six-year-old brother. She has always helped in this matter and it is only recently that she is rebelling.

It is likely that this girl found it pleasurable to "do for" little brother when he was a baby, and now that he has grown out of babyhood the imposition of his care is no longer fun but merely a task. Perhaps, too, the little brother is now taking unfair advantage of the situation and imposing on his sister in matters which, at six, he might well be attending to for himself.

But the girl's rebellious attitude may also be attributed to the fact that now she is thirteen, with the instability and restlessness which may come at that age. We have to recognize this girl's growing personality needs—her need for more latitude in her daily program and more opportunity for privacy and the freer use of her own time. It would be wise to relieve her of these demands sufficiently to give her a feeling that she is really free to pursue her own interests.

In a well-to-do family the seventeen-year-old son has elected to work instead of going to college. His father requires him to pay a weekly amount out of his small earnings toward the family budget—"not because it is needed, but to develop the boy's sense of responsibility." Son feels this is unfair, since his parents would have supported him through college.

Responsibility implies a purpose and motivation. In setting up such an artificial demand we are more likely to develop a sense of re-

sentment than a sense of responsibility. We have to consider that the boy's standards of expenditure have been established by his family and that he probably feels a need to maintain himself at a certain social level in matters of clothing, amusements, entertaining and so on. For this purpose his present earnings must serve him, and the family's right to a part of his earnings must therefore seem to him very disproportionate to his own need of money for his own purposes. It would be well to introduce some program of systematic (but voluntary) saving and thus to develop a sense of responsibility toward his own future. But where there is no family burden of money pressure, responsibility toward the family will have to be built upon aspects of family need other than the economic one.

STUDY MATERIAL: ROUTINE—INITIATIVE—RESPONSIBILITY

Topical Outline

1. Meaning of Routine to the Child
   a. Habitual performance necessary for physical acts of daily life as dressing, eating, etc.
2. Value of Routine
   a. Facilitation of daily life
   b. Freeing of mind for non-routine work
   c. Foundation of security for child
3. Establishment of Routine
   a. Wise selection of routine to be taught
   b. Emotional factors facilitating routine
   c. Emotional factors interfering with it
   d. Maintenance of regularity regarding these
   e. Administration of occasional exceptions
4. Development of Responsibility
   a. Infant wholly dependent upon adults
   b. Gradual shifting from adult to child of responsibility for adhering to routine
   c. Degree of responsibility accepted by child as a measure of maturity
   d. Learning to share with others and to adjust to others
   e. Progressive initiative on part of child in interpreting or rejecting routine

Problems for Discussion

1. Draw up a satisfactory home schedule for
   a. A two-year-old who goes to a nursery school
   b. A two-year-old who is at home
   c. A ten-year-old
2. List a number of circumstances which would justify you in upsetting the above schedule at a particular time.
3. At what stage in his development would you expect a child to assume full responsibility for
   a. Getting to school
   b. Sufficient sleep
   c. Disposition of free time
   d. Selection of companions
4. How can school and home work together in developing responsibility?
5. In how far can routine be depended upon to keep a child safe from harm? Discuss in terms of routines and responsibility the problem of a three-year-old in relation to fire, or crossing busy streets.

Reference Reading

A Social Interpretation of Education
By Joseph K. Hart. Henry Holt & Co. 458 *pp.* 1929

Youth in a World of Men
By Marietta Johnson. The John Day Co. 305 *pp.* 1929

The Child and Society
By Phyllis Blanchard. Longmans, Green & Co. 369 *pp.* 1928

The Management of Young Children
By William E. Blatz and Helen Bott. William Morrow & Co. 354 *pp.* 1930

Freedom and Discipline
By Adolph Meyer—Progressive Education. July, Aug., Sept. 1928

Training for Responsibility
Reprinted from Child Study. *January* 1928

Disciplinary Devices—Rewards

Disciplinary Devices—Punishment
Published by the Child Study Association of America 1931

Self-Reliance
By Dorothy Canfield Fisher. Henry Holt & Co. 263 *pp.* 1929

Candle-light Fever

Our American pioneer in child study, Professor G. Stanley Hall of Clark University, has described the behavior of children when "the fires and lamps are suddenly lit" in the evening, in these very vivid terms: "Children wake up as to a new morn . . . ., are wild, noisy, frolicsome, and abandoned." This form of abandoned conduct he regarded as due to the stimulation of light. In fact, Hall goes so far as to suggest that the "candle-light fever" of childhood is a relic of those prehistoric days when darkness meant sombre danger, and the presence of fire meant safety, warmth and exhilaration. This notion of ancestral memory is no longer in good repute among scientists, and if it is true that children show a heightening of activity in the evening, we must look to some other explanation of it.

We may suspect that Hall's observations apply better to the conditions of his own childhood, in the middle of the last century, than to the present period of electric lighting. Now that any two-year-old in a modern home can command his own light by pushing a wall switch, the faint dismays of darkness are realized only by the overimaginative.

Bedtime Blues

Parents, however, will testify that Hall's description still fits the pre-bedtime behavior of their children. Overexcitability and restlessness in the evening are frequently symptoms of some underlying maladjustment. Sometimes behavior of this sort arises over a conflict-situation at the evening meal. Paul was such a "supper time problem." His mother reported that he ate a good breakfast and lunch but that dinner in the evening was always complicated by naughty behavior which often necessitated curtailing his meal. Dinner was eaten at the family table at six-thirty. Paul was too excited to pay attention to his food, tried to monopolize the conversation, fussed and cried when corrected, and often had to be carried off to bed screaming and protesting. He continued his uproar during preparations for bed, and sometimes cried himself to sleep.

Mothers who report sleeping problems frequently emphasize the boisterous activity which their children display at bedtime. For example, we have Lloyd, a five-year-old, and the youngest of three children. His mother reported that it took her from seven to eight o'clock to persuade the child to go to bed; that he frequently had excuses for getting out of bed and coming down to the living room; that he talked or sang or thrashed about on the bed, and seldom fell asleep before nine-thirty. Incidentally, the mother admitted that the hour after dinner was probably the most active of the entire day. It was usually spent in rough and tumble play with his brothers.

Parents quite commonly try to suppress such outbursts without providing a substitute outlet for the child's pent-up energies. In more cases than not, repression is the least wise course. The child's overenthusiastic behavior may in itself be a reaction to cumulative repressions during the day. How can we be certain but that this is a healthy overt release for tensions which, under continued restraint, might presently find some much less desirable outlet? Evening is the time when, if ever, the family functions as a unit. If there are disorganizing influences within this unit, the child may be at this time most aware of them (a mother's preference for a younger child, for example, or the parents' preoccupation with each other). He may at least be stimulated to react to these vaguely sensed factors, and to call attention to himself by extravagant behavior. Now, if ever, he must gain the limelight, for soon he will be tucked away in bed, and his day's life will come to an end, while the adults in the household will still carry on with their private pleasures and grown-up privileges.

The Last Straw

One of the most obvious sources of excitement is the unwise distribution of activity throughout the day with a piling up of energy toward the end. The usual advice to a parent is to forestall this period of disturbance and aimless flurry by giving the child some vigorous activity earlier in the day which will drain off his energies. This should gradually be tapered down, so that well before bedtime he will be ready for a quiet game or story, or a family half-hour of conversation by the fireside. Other children react to physical fatigue by intensifying their activity instead of by resting. If sufficient rest is provided during the day, this may serve as a safeguard against overactivity in the evening. A period of relaxation

just before the evening meal, or a warm bath and supper in bed, may be advisable. Malnutrition, a focal infection in the teeth or tonsils, a disturbance in calcium metabolism or any one of numerous other organic factors may be responsible for occasional flares of excitability. These factors need to be ruled out, under the guidance of a competent physician. Finally, the mother should consider the possibility of conflict-situations within the family. Has something occurred to build up in the child an unwholesome sense of inferiority? Is another child —or his father or mother—getting too much attention from other members of his family? Conditions of this sort are often hard to recognize, and even harder to control. They may require the sympathetic and expert service of a child guidance clinic. We must think of "candle-light fever" in terms of the child's personality, not merely in terms of motor reflexes to the stimulation of bright lights. But we must not conceive the notion that every case is a symptom of some abnormal condition. We cannot expect children to live at a uniform level of activity, nor do we wish them to do so. Within reasonable limits, rhythmic ups and downs are a normal expression of growth, and we can scarcely begrudge a lively, healthy child his last "up" just before the hour strikes for bedtime.

HAROLD ELLIS JONES.

Children's Reading— New Signposts

Children's Reading. By Lewis M. Terman and Margaret Lima. D. Appleton & Co., New York. 422 pp. 2nd ed. 1931. $2.50.

This standard guide to children's reading appears in a new and revised edition. The lists have been compiled with truly scientific patience and thoroughness. In their choice of books for children of all types and ages, and both sexes, Terman and Lima have selected those which would prove both valuable and acceptable to the children themselves. Their standard of acceptance has been a high one. It has demanded literary excellence, cultural value, ethical implication. To assure themselves against the danger of selecting books that seemed appropriate to them, but uninteresting to the children, they made exhaustive experiments with some two thousand children and accumulated data as well from homes, schools and libraries. The resultant list is one that met with the combined approval of all these groups. It is also one of great comprehension in terms of both subject matter and chronology.

The books are grouped according to types. A supplementary school reading list is arranged by grades, and the earlier groupings are individually classified according to age.

Preceding the classified groups are several chapters devoted to methods of developing literary appreciation in children. There are some worth while comments for the uninstructed layman on variations in children's tastes according to age, sex, degree of intelligence and special interests, as well as a discussion of desirable and undesirable books. The text is further illuminated by short but telling, individual criticisms and by many illustrations of especial merit.

It is a work which should serve as a useful guide in choosing books for the child's library whether at school or at home.

SARA BLOCH.

The Three Owls. Written and edited by Anne Carroll Moore. Coward-McCann, New York. 462 pp. 1931. $3.00.

This year we can rejoice in the third volume of *The Three Owls,* unique among books about children's books. Anne Carroll Moore, its editor, is supervisor of work with children in the New York Public Library and speaks with authority of the child's book-world. Here in one volume are reviews, editorials and essays by men and women who are leaders in the field of children's literature and contemporary criticism. Accompanying the descriptive text are reproductions of illustrations, and at the back of the volume are short biographical sketches of the illustrators. Thus the reader is not only made acquainted with the gist of the story or subject matter of the book under review but may also sample the illustrations and "meet" the artist.

The reviews deal with the outstanding children's books of the years from 1927 to 1930. Miss Moore has also generously appended an annotated list of especially distinctive books published for children in the last decade.

Usually one browses through books about books. Not so with Anne Carroll Moore. Here is literary

chatter and bookish gossip, eager, spirited and altogether delightful. Whether or not we are in accord with her criticisms, we are bound to be inspired by her enthusiasm. Certainly librarians, teachers and parents may welcome this volume as they would the third visit of a tried and trusted friend.

HELEN H. SCHOLLE.

Introduction to Literature for Children. By Eleanor Rawlinson. W. W. Norton & Co., New York. 493 pp. 1931. $4.00.

This book may well serve as a guide or compendium from which to choose material for reading to children. While it is intended primarily for teachers and for classroom use, it should be helpful also to those parents who wish to select for reading aloud literature which will cultivate children's taste and serve as a stimulus to further reading. Both parent and teacher may feel assured here of a collection which has been gathered with care and thought and which will make for a substantial and discriminating introduction to literature.

The author has gathered her material with a definite plan in mind. "It attempts to do two things; first, to present in a simple way some standards for selecting literature for children and some suggestions for teaching literature to children; second, to present in one volume a minimum of those specific bits of literature as to the value of which experts are fairly well agreed."

She has divided her material into two groups, the traditional literature and the non-traditional or sophisticated, as she calls it. The first group includes "myths" and hero tales, popular ballads and household tales, nursery rhymes and fables. The sophisticated group is divided into groups of stories realistic and fantastic, romantic tales and poetry. The selections in each cover a wide period, ranging from the earliest known story of each type up to this present day. Naturally the age range varies with the material presented, but each division covers a wide range and is a competent and happy choice of subject matter. Each division is introduced by explanatory notes on the origin of this form, and a very complete bibliography closes each chapter.

The fact that the book in itself, though necessarily limited by space, contains those selections of literature which the author considers essential for the child's cultural background, makes it worth while possessing, while the very excellent notes and advice that supplement each chapter add materially to the parents' or teachers' knowledge in presenting literature and making it enjoyable.

ISIDORA P. BLUM.

Contemporary Illustrators of Children's Books. Compiled by Bertha E. Mahony and Elinor Whitney. The Bookshop for Boys and Girls, Boston. 135 pp. 1930. $5.00.

We are all vaguely aware of the importance of illustration in children's books—first, because of our own visual memories of beloved volumes, and second, because of the increasing interest in art and art values in modern life.

In *Contemporary Illustrators of Children's Books* we find a delightful volume—intended as a "Who's Who" among presentday artists, and a companion to the authors' *Realms of Gold*. To parents and teachers it opens up new vistas of understanding of this most delightful aspect of book-making for children. Besides an interesting introduction by Lynd Ward, the volume presents an alphabetical list of illustrators, in most cases accompanied by autobiographical sketches. These, with examples of illustrations from many a familiar volume, give the reader a warm feeling of intimacy.

Other chapters of the book describe tendencies among the illustrators of modern Germany and France, with lists of titles, and there are several delightful articles of appreciation of the work of "The Bewicks" from the 18th century, of George Cruikshank, John Tenniel, Walter Crane, Randolph Caldecott, Kate Greenaway—all names that evoke magic memories for us "oldsters." Lovat Fraser, Howard Pyle, and N. C. Wyeth—a little nearer to the art of today—all have their share of comment.

We welcome a book such as this—appreciative rather than critical. Too loosely organized to be an infallible reference book, it nevertheless contains much information for those actively associated with children's books—librarians, editors and teachers. It is also a fascinating commentary for the parent with a flare for collecting or with an interest in helping children build a library of fine books.

MRS. HUGH GRANT STRAUS.

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In the Magazines

The Economic Basis of Idealism. By Arthur E. Morgan. Religious Education, December 1931.

President Morgan of Antioch College answers the question "Can one develop a philosophy of life which is independent of economic security?" The individual life philosophy is an integral part of man's human needs; his standards or philosophy depending on his evaluation of his environment. "One cannot build a philosophy of life independently of these," meaning independently of economic needs.

Earmarks of a Good Principal. By Ralph I. Underhill. School Executives Magazine, December 1931.

The personal traits of the principal, his relations with teachers and his handicaps are described by the writer whose rich experience as teacher and superintendent of schools in Scarsdale, New York, gives this article valuable content.

Parental Attitudes and Mental-Hygiene Standards. By Ralph M. Stogdill. The Feeling of Guilt and Its Effects. By Max Levin, M. D. Mental Hygiene. October 1931.

A comparative study of parental attitudes and the attitudes of a mental-hygienist group related to the same behavior manifestation of children. The chief characteristics of parental attitudes as distinguished from the latter are greater insistence on the observance of moral taboos, on parental authority, on adherence to social customs, and the relative indifference to the effect that such insistence may have upon the child's emotional and mental adjustment to life.

Nine cases are given illustrating Dr. Levin's thesis on the importance of guilt as a factor in human behavior, "and the attendant desire for self-punishment."

School for Parents and Children. By Jessie I. Lummis. Child Welfare, December 1931.

A stimulating and illuminating account of the work promoted by the Denver County Congress of Parents and Teachers and the Denver Tuberculosis Society. The laboratory plan, preschool activities and parents' groups are described in detail.

Twenty-Four Rules for Happiness in Marriage. By Ernest R. and Gladys H. Groves. Teaching Children the Use of Money. By Benjamin C. and Sidonie Matsner Gruenberg. Personality Before Five. By Bess V. Cunningham. The Parents' Magazine, December 1931.

Rules for happiness imply a common understanding, on the part of the two people concerned, of what is involved in the sex relationship, in financial partnership with its implications, and in the preservation and respect for each other's individual interests and personality.

Dr. and Mrs. Gruenberg, in their discussion on the value of money and its contribution to happiness, consider current practices in the home.

The child's original tendencies and the environmental conditions to which the young child is exposed are factors basic in his personality development, writes Dr. Cunningham.

Values of the Social History for the Teacher. By Caroline B. Zachry. The Journal of the National Education Association, December 1931.

Pointing out the value to the teacher of having available the total social history of his pupil, including interpretation of causes of behavior by experts. Only by knowing a child's past experiences can the teacher deal intelligently with his individual problems and his personality.

"A School in the Arctic." Taken from a story by T. Semuskin. Soviet Union Review, November, 1931.

A delightful description of the starting of the school on the Chukotsky Peninsula not far from the Alaskan coast. The sketch gives one a very vivid picture of the people living there—the routine of their daily lives, their dress, food, customs—their superstitions and their fears. All of these problems were met with great patience and understanding by a group sent from Moscow for the purpose of establishing a hospital, a factory and, most important of all, a school. The author himself organized this school, and the story of the many obstacles he had to meet and overcome makes fascinating reading.

The School's Relation to Mental Health. By Clara Bassett. The League Scrip October-November 1931.

The author points out the school's strategic position in recognizing behavior symptoms in young children which, if neglected, may develop into serious problems of maladjustment. If such symptoms are understandingly handled, years of social wastage may be prevented.

News and Notes

Concepts of Discipline

A SYMPOSIUM on the "Concepts of Discipline" was held by the Child Study Association on November 24 at Headquarters. The speakers, all of whom are specialists in the allied fields of education and child guidance, were Smiley Blanton, formerly Professor of Child Study at the Institute of Euthenics of Vassar College, William E. Blatz, Director of St. George's School for Child Study, University of Toronto, and Rollo G. Reynolds, Principal of Horace Mann School, New York. Mrs. Sidonie Matsner Gruenberg, Director of the Association, opened the discussion with a brief summary of the historical aspects of discipline.

"Discipline has always aroused concern and thought; has always been closely related, both as to its methods and its purposes, to the prevailing standards, values and institutions; has always relied upon the best knowledge to justify itself. At the present time—as in the past, we can use our best knowledge, and our best authorities, to support whatever view we take of human nature and of the processes by which it becomes adjusted to the adult world."

"Discipline," according to Dr. Blanton, "is a study of the principles underlying the methods used in influencing children (or adults) to fit successfully into the social pattern. . . . In the training of children we must accept the fact that all man's behavior is caused by something; we must have the experimental attitude; we must ask the child to adjust himself to as few situations as possible; we must consider the fundamental nature of the child, and we must understand the economics of love.

In closing Dr. Blanton expressed himself as firmly against corporal punishment, describing it as a savage and sadistic custom brought down from primitive times. He stated that it was equally bad to urge a child to carry out certain lines of conduct by threatening him with the loss of love or by appealing to his love.

In studying how discipline as an attitude can be adopted, Dr. Blatz pleaded for a better understanding of the psychology of conflict. "When children come to a conflict, teach them that these conflicts are normal things; that they must make their decision and having made it, stick to it until they find that they are wrong, and then acknowledge to themselves that they are wrong and go back and start all over."

Dr. Blatz suggests two rules which may be followed in the training of children—"if it is impossible for you to be consistent with reference to the consequences of any act on the part of the child, then it is better not to do anything"; and secondly, "arrange the environment in such a way that the dilemmas in which a child finds himself are not beyond his state of maturity for the problem of resolving them."

Dr. Reynolds spoke on the three kinds of discipline which he felt should be at work in a schoolroom; discipline that is imposed from without—for control and for the welfare of the group; discipline organized by the group itself; and discipline developed from within—growth and the building of character. Learning to do by doing applies here. "I don't believe you can preach a boy good and I don't believe you can beat a boy good. There is just one way to have a boy be good and that is to have him be good and get satisfaction from it," says Dr. Reynolds.

Coming Events

The Child Study Association of America announces for January, the following program of activities at its Headquarters, 221 West 57 Street.

EVENING MEETING

Tuesday, January 5, at 8:15 P. M.

THE MENTAL HYGIENE OF PARENTHOOD

FRANKWOOD E. WILLIAMS, M.D.

AFTERNOON SYMPOSIUM

Tuesday, January 19, at 3:30 P. M.

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University Courses in Parent Education

New units in the credit courses for teachers and parent education workers, under the auspices of the Child Study Association, begin with the February session at Association Headquarters, 221 West 57 Street.

Columbia University Extension

Thursdays from 4:15 to 6:05 P. M.
2 points credit
Mental Hygiene Problems of the Classroom
Fee $20.00
Marion M. Miller, Instructor

New York University, Institute of Education

Mondays from 4:15 to 6:05 P. M.
2 points credit
Problems of Psychological Adjustment of School Children
Fee $20.00
Marion M. Miller, Instructor

National Housing Conference

A national conference on Home Building and Home Ownership met in Washington on December 2-5 to consider in what manner the ownership of homes can be facilitated and the owners of homes protected. President Hoover, in his opening message to the Conference, expressed the belief that "next to food and clothing the housing of a nation is its most vital social and economic problem." He advocated an increase in building activities as an aid to depression.

At the instigation of some of the members of the Committee on Homemaking—Housing and Family Life, of which Dr. Martha Van Rensselaer is chairman, a sub-committee was formed to study special problems of city living. Under the leadership of Mrs. Sidonie Matsner Gruenberg, Director of the Child Study Association, an inquiry was conducted based on interviews and a brief questionnaire which grew out of these interviews. The questionnaire ascertaining the needs and wants of people economically in a position to choose was circulated among the members of the study groups of the Association and other urban groups who were willing to cooperate. In her report Mrs. Gruenberg concluded—

"The housing situation in cities is like many other aspects of modern life in that it represents a condition into which we have drifted without anybody's having intended the precise results that we find. It was through neither malice nor wise forethought that we have deprived ourselves of the essentials of wholesome living in exchange for a variety of conveniences, for proximity to various institutions, and for the distinctive stimuli that make presentday life exciting and interesting. We have insured a nominal access to some of the characteristic advantages of our age, but in doing so have deprived ourselves of air and light and quiet and peace, which are essential to their enjoyment.

"The conditions under which most city dwellers are obliged to live have destroyed the older family patterns without supplying opportunities for the development of new ones to meet the fundamental needs of the individual's personal and social development. Many of the traditional functions of the home have been profitably delegated to various agencies; but it is fully recognized by students of social processes and of individual development that some of the home's functions cannot be safely delegated or neglected.

"It is in the home that the child and the mature person as well must find continuity of security, affections, intimacies, and loyalties needed to make possible his most effective struggles and his richest growth. . . And housing which ostensibly serves homemaking, does too much to interfere and disrupt in the making of homes.

"Our technical advances have enabled us to produce dwelling places for the masses; but homes cannot be standardized, as can bricks and doorknobs. Even when we produce shoes at wholesale, we expect eventually that each wearer will be fitted individually. Houses as dwelling places for developing personalities, as homes of families, need also to be considered in their organic relations and more deliberately planned with a view to the remoter purposes of human living."

Parent Education and Psychoanalysis

The New York Psychoanalytic Institute is offering two courses of special interest to parents, teachers and social workers. "Popular Lectures on Psychoanalytic Topics," to be held on eight consecutive Thursday evenings beginning January 7, will include such subjects as "Sex and Modern Life," "Maternal Over-Protection" and "Parents' Problems."

The other series, an "Introductory Course in Psychoanalysis," will be given on ten consecutive Wednesday evenings beginning January 20. Both courses will have as their speakers, Dr. C. P. Oberndorf, Dr. Bernard Glueck, Dr. A. A. Brill, Dr. Adolph Stern and Dr. Frankwood Williams. Further details may be obtained at the New York Psychoanalytic Institute, 324 West 86 Street.

Child Labor Day

The National Child Labor Committee reports that "Even in the year 1930-31, with millions of adults unable to find work, in 23 states and some additional cities reporting to the United States

Children's Bureau, permits were issued to 103,000 children 14 and 15 years of age to enter industry." Child Labor Sunday, which will be observed for the twenty-fifth year on January 24 when these facts will be brought before the public through the churches, schools and clubs, is a challenge to initiate programs of public education looking toward legislative enactments for the protection of children.

Parent Education in Philadelphia

The Parents' Council of Philadelphia announces their annual meeting on Monday afternoon, January 4, at 2:30 in the auditorium of The Institute, 111 North 49 Street. Dr. C. M. Hincks, General Director of the National Committee for Mental Hygiene, will speak on *Mental Hygiene and Parent Education.*

Child Study Benefit

The second performance of the new comedy by Philip Barry, "The Animal Kingdom," with Leslie Howard will be given on Wednesday evening, January 6, at the Broadhurst Theatre for the benefit of the Child Study Association. Tickets may be obtained from the Association Headquarters, 221 West 57 Street or from any member of the committee of which Mrs. Cass Canfield and Mrs. Richard Emmet are co-chairmen.

Motion Pictures for Children

The Juvenile Playhouse, in the Lenox School at 52 East 78 Street, New York City, is offering a very interesting and carefully selected motion picture program providing wholesome and inexpensive entertainment for young people over ten.

Monday and Tuesday, Dec. 28 and 29—Spirit of Notre Dame
Wednesday and Thursday, Dec. 30 and 31—To be announced
Friday and Saturday, Jan. 1 and 2—Viking
Friday and Saturday, Jan. 8 and 9—Huckleberry Finn
Friday and Saturday, Jan. 15 and 16—Ubangi
Friday and Saturday, Jan. 22 and 23—Alexander Hamilton
Friday and Saturday, Jan. 29 and 30—To be announced

Performances are continuous from 1 to 6. In cooperation with the Child Study Association tickets at 50 cents may be obtained from Mrs. Charles Heming, chairman, Schools Committee, 791 Park Avenue.

Child Study in Alabama

The Home Study Service at Alabama College is reprinting material from recent issues of CHILD STUDY for distribution to various types of women's organizations throughout the state. These reprints are being widely used by the local parent and teacher associations in their study of adult-child relationships.

Books and Toys in Holiday Exhibits

The Child Study Association is holding an exhibit of children's books and play materials at Headquarters. The volumes on display include a selected list of almost 200 titles chosen by the Children's Book Committee from among more than 800 juveniles submitted by publishers. Children as well as adults are reading everything, in the opinion of Anne T. Eaton, Librarian at Lincoln School of Teachers College, who spoke at the opening of the exhibit on December 1. While factual stories which picture a realistic world are excellent in their way, children need imaginative literature as well, and stories of magic carpets, folk lore and fairy tales should be provided.

Specially interesting features of the exhibit are the charts, devised by the Association, grouping nursery toys according to the use they serve in furthering mental and physical development. Grace Langdon, who is Instructor in Kindergarten-First Grade Education and Research Associate in Child Development, at Teachers College, made them the basis of her discussion at a meeting on December 8. She illustrated her outline of constructive play interests by showing how various materials may be developed in a "five-year-plan" to meet the developing needs of the growing child. Needs can be met in many ways. Children of three and four, for instance, who are developing their big muscles, need some sort of climbing apparatus, though this may vary from trees, or elaborate jungle gyms out of doors, to the kitchen stepladder in a city apartment.

In closing Miss Langdon gave five standards for the selection of play material—it should be durable, safe, capable of varied use, simple, and require little adult direction.

Youth—Rebel or Builder?

The "Child in Society" was the subject for a discussion at a recent dinner meeting of Pioneer Youth of America. Eduard C. Lindeman, chairman, in his introductory speech, emphasized the need of clarifying the dynamics underlying our society so that life can have meaning in a world where machines dominate our movements. "We need rebels," he said, "as long as most people 'never put the grease where the squeak is'." The "squeak" in our present American life is in the family. The problem of the child is in reality the problem of the adult and not the child.

Marion E. Kenworthy, Director of the Mental Hygiene Department, New York School of Social Work, continued the discussion of "Rebels in the

Making." She pointed out that the origin of rebellion lies in a child's relation to the older members of the family, and showed how it can only be understood by getting back to the parents. In situations where the father is jealous because he does not wish to have a son; or where the mother is jealous because she does not wish to have the attentions of her husband divided, the child, affected by the conflict, builds up responses which measure the attitudes of those around him. Sensing the rejection of his parents, who are trying to solve their own emotional difficulties through him, the child may, because of profound insecurity, become a rebel.

Rebellion, however, has its place in the child's development. Some of our modern parents are exercising so little authority over their children that all the constructive qualities which can be made use of in a rebel are being lost, and a new series of emotional problems are being developed.

As Dr. Kenworthy sees modern parents, there is a very real risk that some of them are going to lean all the way backward, and that the children of the coming generation are going to have so little authority that they will develop a new series of emotional problems far more serious than the problems of the rebel. The modern conscientious parent who believes that the child should be permitted to "grow," runs the risk of taking away from the child the most important psychological experience he can have. The parent devitalizes his ego and provides no backstop for the child to hit his own ego against. When one sees how some of the children who are forced to accept this kind of handling question the rights and the wrongs of everyone and everything, one realizes that all the constructive qualities we can make use of in a rebel, are being lost.

Lois Hayden Meek, Director of the Child Development Institute, Teachers College, also pointed out that there can be no building without rebelling. Resistance to authority begins at birth; every routine we impose upon the infant involves a certain amount of thwarting which the child must see through. Resistance thus parallels very definitely the development of his abilities and controls.

To make their rebellion a constructive force, Dr. Meek believes that all children should be given ample opportunity for physical activity, for companionship with their peers, for creative experience. The home has still a function in society. It is the key place in the development of the child. And our homes are as good as our parents' interests and activities, in the larger sense, are good. Not the school alone, nor the home alone, but society as a whole is responsible for this total welfare of children.

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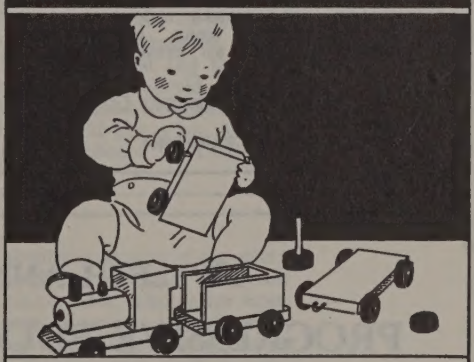

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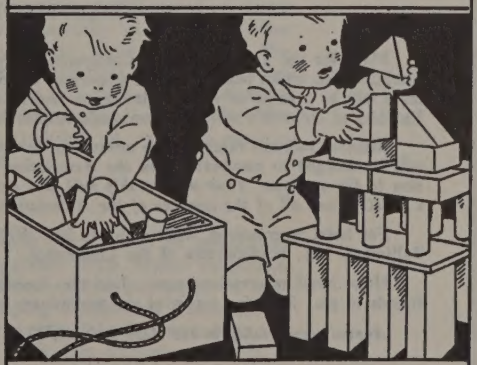

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The Editors' Page

FASHIONS change, sound principles survive; soundness predicated by applicability; applicability dependent upon intelligent use. There's the rub! A problem is well on the way toward solution when honestly and critically recognized. The perennial problem of the conflict between the old and the new arises whenever another generation is born. The old attempt at solution of this problem avoided the conflict, buried it or ignored it. The contribution, call it new if you wish, of this decade is to drag the skeleton from the cupboard for frank analysis and discussion.

MUCH has been said about the illusion of the past; far more important is the illusion of the present. The past decade is cited as the time when changes have taken place most swiftly. We of today acquire the same myopic vision. Historians, if they would forget battles, treaties and paramours, could select innumerable decades whose changes were just as cataclysmic, just as terrifying as is the present to the conservative parent (and what parent is not?) from the social point of view; the Civil War in the United States especially in the South, the interminable struggles between the city states of Italy, the Restoration in England, the German federation. But at no time was the thought apparent, "We must bring up our children to expect change and teach them to meet change." Inevitably the delusion of permanence molds the training of youth to meet a situation that never exists *for them.*

HENCE a searching into our system of education. Everything specific should be regarded with vague suspicion. Unless it is the *intelligent* application of the principle, so biologically sound, "adaptation to changing conditions," it should be eliminated. The intelligent use of a principle far surpasses the rigid application of an atrophied rule, but unfortunately it is more difficult to learn.

W. E. Blatz

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CONTRIBUTORS

W. E. Blatz: *Director, St. George's School for Child Study, University of Toronto.*

Dorothy Canfield Fisher: *Vice-President, American Association for Adult Education; author of "The Deepening Stream," "Basque People," and many others.*

Helen Merrell Lynd: *Teacher of Social Science, Sarah Lawrence College, Bronxville, New York; co-author of "Middletown."*

Eduard C. Lindeman: *Professor of Social Philosophy, New York School of Social Work; Consultant, National Council of Parent Education.*

Leonard Blumgart: *Psychiatrist, New York City.*

Lawrence K. Frank: *Formerly with the Spelman Fund of New York.*

Robert E. Simon: *Vice-President, United Parents' Associations of New York City.*

Mrs. Robert E. Simon: *Vice-President, Horace Mann Parents' Association, Teachers College, Columbia University.*

Cécile Pilpel: *Director of Study Groups, Child Study Association.*

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George Stoddard

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